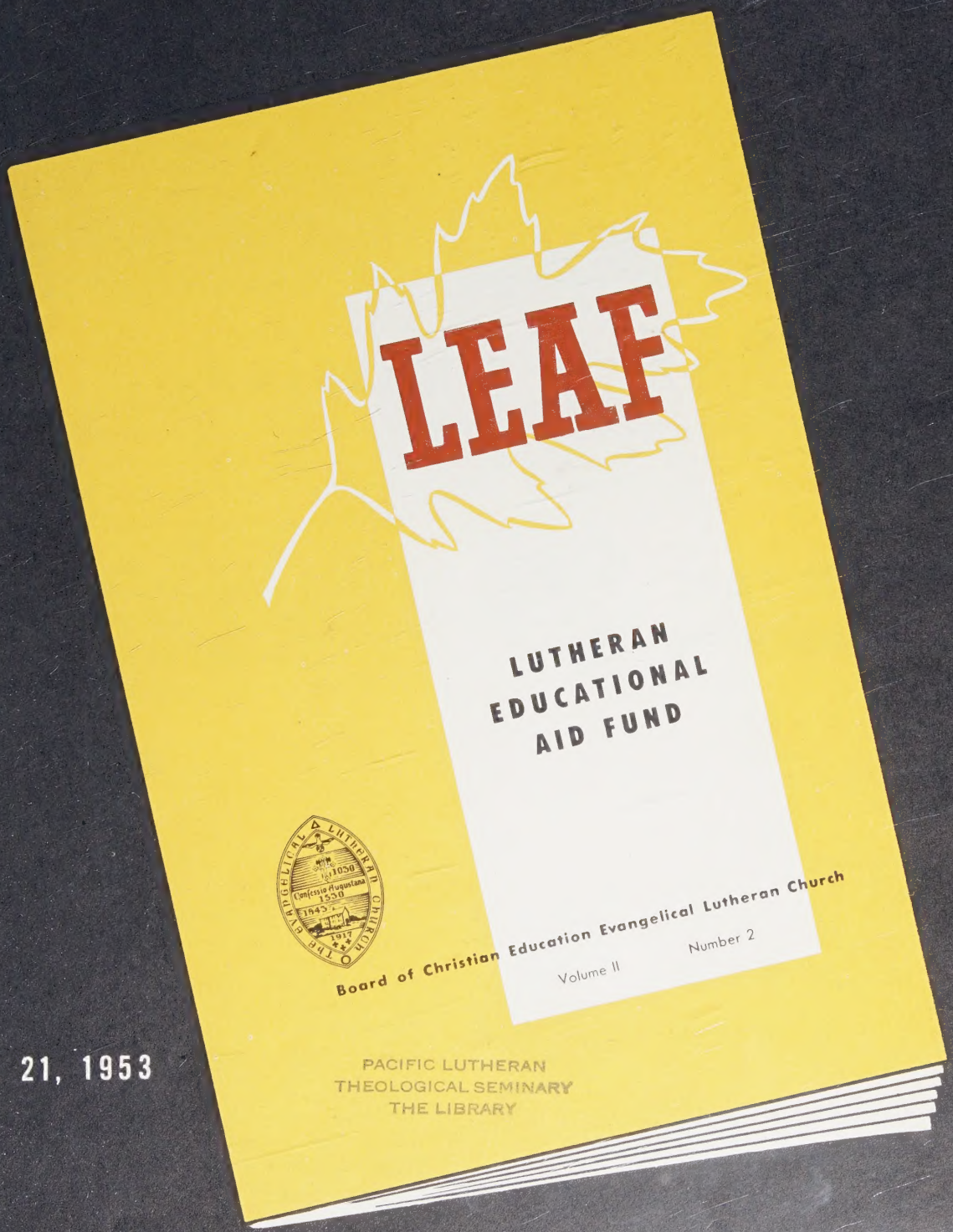
Lutheran Herald



PRIL 21, 1953

ATIONAL CHRISTIAN COLLEGE DAY · APRIL 19

VOLUME XXXVII . . . NUMBER 16

Minneapolis, Minn., April 21, 1953

Lutheran Herald

for you

The great battles of our day are for the souls and minds of youth. The battlefields are not always on distant shores . . . but right about us. There is no mission field in America as great—or as potential—as the field of youthful thinking, hoping, planning, acting. You can help direct that potential in the right direction.

LEAF is a mission...

for your organization

Your church organizations accomplish fine projects. Here is an opportunity to include in your annual program the exciting challenge of helping a young member of your congregation attain a goal in life! Could a better objective be set before any organization?

for your church

In a day when we "budget" for an array of needs have we given thought to how much can be accomplished when a little help is given to a young man or woman in the congregation who deserves a Christian education? Without doubt a dollar goes further and does more on a college campus than anywhere else in America. . . . But beyond this, your budget planning on the parish level can change the whole life of one of your young friends. . . . LEAF can be faith in action.

LUTHERAN HERALD O. G. Malmin, *Editor*

GLADYS WOGEN, *Assistant to the Editor*

HERMAN E. JORGENSEN, *News Editor*

Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 425 South 4th Street, Minneapolis 15, Minnesota, Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year $2.75. Entered as second class matter January 14, 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Department Editors: Foreign Missions, Rolf A. Syrdal; Brotherhood, C. E. Johnson; Women's Missionary Federation, Mrs. Reuben Lysne; Books, Ingeborg Stolee. Printed in the United States of America by Augsburg Publishing House, Minneapolis 15, Minnesota.

The Glory of the Christian Learning

rville Dahl
ecutive Director,
vision of Higher Education

To provide the youth of our Church with a Christian education which is of unsurpassed worth because its institutions possess Christian environments, modern facilities, teacher competencies, and personal devotions which are blended with Christian motivations, is the message of this annual National Christian College Day.

The Christian learning is the training ground of the Kingdom. Its tools are the convictions of its teachers, its classroom is the inquiring mind, and its laboratory is the hungering spirit.

The Christian learning is in all places where men and women, young and old, seek out the meaning of His thought. It is there when any man declares the Word of God. It is there when parents teach their children to observe what Christ has taught. It is there when pastors illuminate the Scriptures. It is there when teachers relate their knowledge to the Divine. It is not confined but transcends the walls of schools.

In our schools, however, the Christian learning points to the source as well as the substance of knowledge. It speaks to youth as Samuel spoke to Saul, "Stand thou still a while, that I may shew thee the word of God." Or as David spoke to Solomon as a host of officers looked on, "My son, know thou the God of thy father, and serve him with a perfect heart and a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts." These words, and they are but a trickle in the flood of history, were spoken by men who knew that their knowledge had its source in a power greater than themselves. They knew that learning honors neither knowledge nor man, "If a son shall ask bread of any of you that is a father" and "he give him a stone."

For the Christian learning is more than knowledge. All men *live* and thus all men *learn*. And learning by living, men come to *knowing*. And by their knowing they come to *believing*. These elements, however—learning, knowing, and believing—can be found in all learnings. It is reserved but for one to bring reasoning and knowledge, learning and belief to a Mount of Transfiguration and clothe them in trust—a trust that leads men to walk in the light of an inner vision of the meaning of Calvary. This is the glory of the Christian learning.

To so preserve, translate, and transmit knowledge that youth may perceive in faith and trust the towering majesty of God the Father, God the Son, and God the Holy Spirit, is the call of the Christian teacher.

To so guide a student's thinking, learning, knowing, believing, and trusting that of himself that student finds a joy in comprehending that the products of his mind and hand are not his alone, but God's as well, is the goal of the Christian college.

ELC Films Photo

This

Alvin N. Rogn
Chairn
Board of Christian Educa

Our planet's future will depend not so much on our capacity to uncover and release new resources in the earth or sea or sky as upon our ability to uncover and empower the vast possibilities of a boy or girl inspired and integrated by God. To this end we build churches and establish church schools.

Above all, give us your young men and women!

We need buildings, to be sure, . . . and books. We need Christian teachers, of course, and money to provide them a decent living. All this our Church needs in order to have good schools and colleges.

One more thing we must have!

We must have your boys and girls, the finest young people of our congregations. Without them we stand as builders without bricks. We may have a great dream, magnificent sketches and specifications, the vision of a superb structure; but if there are no bricks, there will be no temple towering against tomorrow's sky.

Our planet's future will depend not so much on our capacity to uncover and release new resources in the earth or sky or sea as upon our ability to uncover and empower the vast possibilities of a boy or girl inspired and integrated *by God*. To this end we build churches and establish church schools. To this end LEAF has been established.

We are not ashamed to ask for your fine boys and girls. We believe that in our church schools we have for your boy and girl the finest educational and spiritual opportunities possible in our land. We believe that in the years that come, after school is over, never will your boy or girl say to you, "I wish you had not sent to the school of the church," but that you will earn life-long thanks of your son or daughter.

We are not ashamed to ask for the best you hav these young people—because the central task of Church is to teach. To teach, or to declare in all fulness the wondrous revelation of God in Ch through the Holy Scriptures . . . such is the heart of Church's task. Such is the heart of LEAF.

Whenever God's Word is rightly taught, man is brou under the powerful influence of the Unseen Teacher, Holy Spirit. And, under His work, men one by are transformed, and together are gathered into Chr own family, the Church. This Church, the union true believers in Christ on earth, is more real and p erful than nations, empires, and civilizations.

It is exciting to think of the vast, ceaseless worl teaching that the Church inspires. Mothers and fat teach babes their lisping prayers and their earliest B stories. A noble army of volunteer teachers each Sun morning opens the meaning of God in thousand Sunday school classes. Hundreds of teachers in church colleges confront our future leaders daily

above all...

he truths of Scripture. In our institutions of charity, he love of Christ is declared through lips and hands. And set aside especially to this central task are the pas-ors of the Church, whether in large cathedrals, home nission chapels, or foreign mission stations, teaching God's Word unto man's salvation.

The chief custody of this all-important work lies with our colleges and seminaries. They are at the top of he pyramid. Let fountains of error flow out from the op, and soon the valleys will be burned and embittered y the poisonous flow.

Your high school graduates, boys and girls, are to become a part of the top of the educational pyramid in our country. We covet for them a place at the place of he Church's fountain-head, the church college! LEAF s the Church's far-reaching and comprehensive plan to enlist the congregations' help to direct our young peo-le to our own schools.

From the seats of learning some very dangerous streams have been allowed to flow down into the life of the na-ions. As a corrective to this flow, it is of supreme im-portance that the Church have its own high springs of iving water flowing from seminaries and colleges down nto homes and congregations and communities. Should ve neglect these institutions of higher learning, it would e only a matter of time when the Church itself, and he nation, would be betrayed.

A century ago a highly intelligent scholar, Karl Marx, leclared that there was no God and that man by his wn powers could shape a world of equality for all. At first this little stream fed only the scholars; soon t trickled down the hillside and began to infect larger umbers, until now we face the peril of a world revolu-ion inspired by wrong teaching.

As a man thinketh in his heart, so is he!

We call ourselves a Christian nation. But we have ecome a nation of spiritual illiterates. Over seventeen nillion children never go to Sunday school or receive eligious training. On our radio quiz programs an edu-ated man may miss the simplest Bible question. By constitutional provision, our public schools and universities are largely prohibited from teaching the Bible. To the Church alone is left the staggering task of sustaining our civilization with those religious beliefs which alone can keep its true values alive. For this reason we have church colleges, and to fulfill their high task they must have your boys and girls.

Every sober-minded citizen of this great land of ours should become a flaming apostle for the Church's efforts in higher education. What other alternative is there but for us to supplement our splendid system of public education with a vigorous, vital program of Christian education? We must do for our nation that which it cannot through public funds do for itself; we must declare Christ the Lord of all life and the Head of the nations. And we must have in our church schools great battalions of our finest young men and women to carry the torch out into the world.

Three things we must do, and do with full hearts:

First, we must send our children to our schools, even though it means extra costs in tuition. The difference in the over-all cost is not great, and the values are worth every cent. LEAF will help take care of the difference.

Second, we must provide adequate funds for equitable teachers' salaries. This the Church must fix as one of its major obligations. An inflationary decade has left compensation for this valiant group of workers lagging.

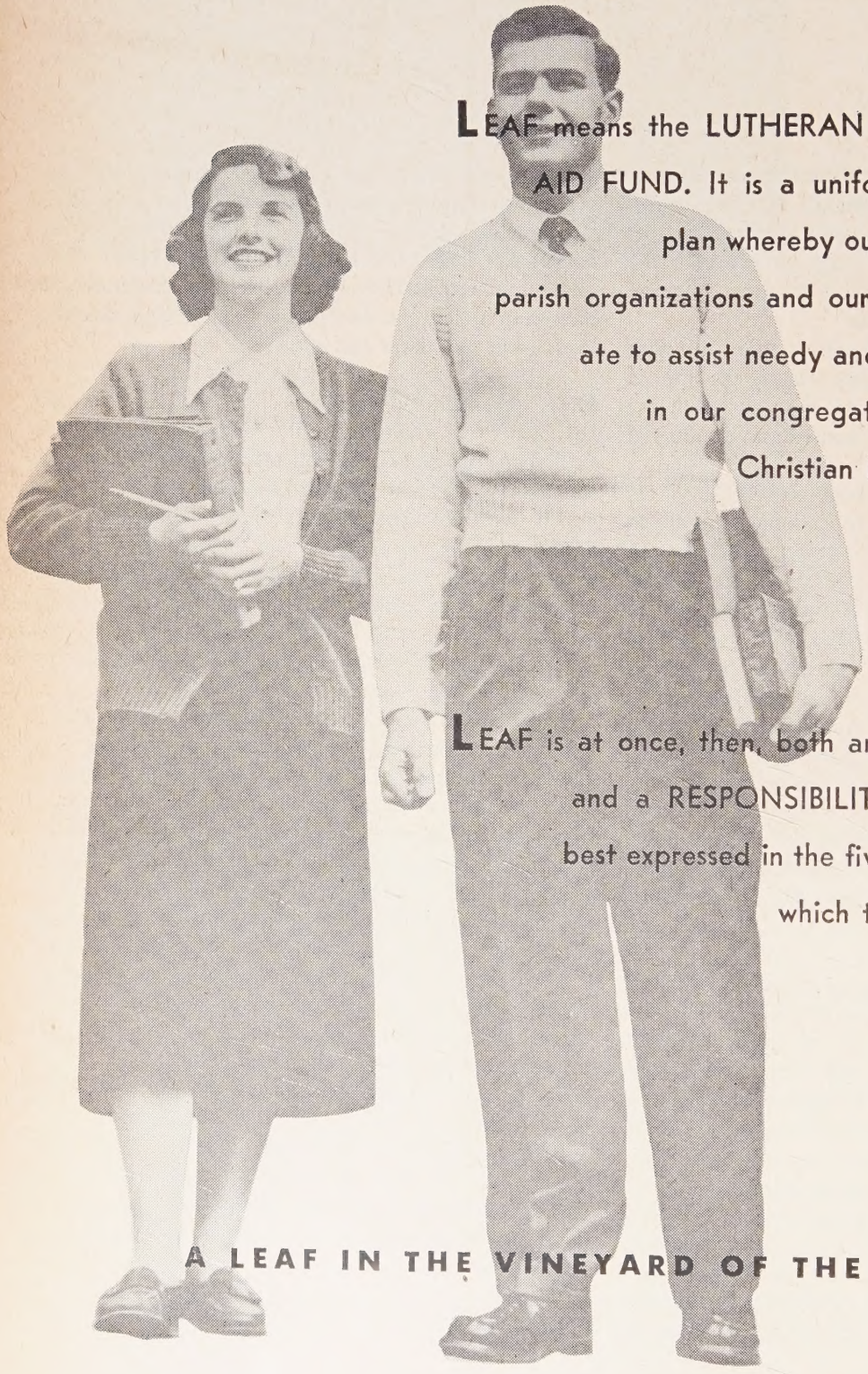
Third, we should channel to these institutions increasing sums in general funds, and in legacies and bequests. We must strengthen in every possible way these mighty fortresses of our church and state.

To do less is to be neither a good Christian nor a good American.

If we guard these precious headwaters of ours, under God we shall usher in an unrivalled period in our Church's life, where mighty advances will be made on all fronts, home and foreign missions, charities and all other endeavors.

LEAF will open the door for these objectives!

this is the LEAF Plan . . .

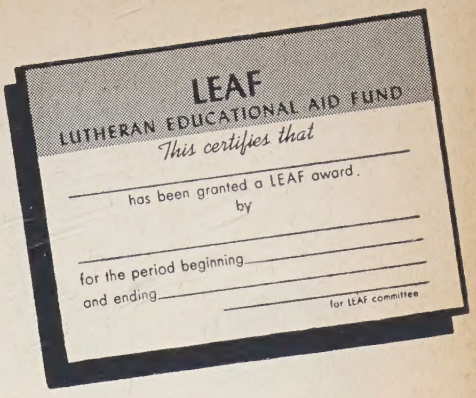


LEAF means the LUTHERAN EDUCATIONAL AID FUND. It is a uniform, Church-wide plan whereby our parish and non-parish organizations and our colleges cooperate to assist needy and deserving youth in our congregations to obtain a Christian higher education.

LEAF is at once, then, both an OPPORTUNITY and a RESPONSIBILITY . . . probably best expressed in the five principles upon which the plan is based:

A LEAF IN THE VINEYARD OF THE KINGDOM

The Provisions and Organization of LEAF



I

NAME

LEAF means the *Lutheran Educational Aid Fund*. LEAF is the symbol which signifies that Christian education is a part of the great vineyard of the Kingdom of God.

II

ORIGIN OF LEAF

In the course of the development of the Church's schools and colleges an increasing number of individuals, organizations, and congregations have established student aid funds of one kind or another to help needy and deserving young men and women obtain a Christian education. These funds serve a vital purpose by providing scholarships and loans. From an organizational point of view, however, these funds are miscellaneous in purpose and different in their operation. It appears that the time has come to apply some measure of uniformity. The Department of Christian Education is aware of these conditions because in numerous instances members of the Church who are responsible for the administration of these funds have suggested that they need some overall unifying plan to make their aid more effective. LEAF found its origin in the present stage of development of these important agencies for helping students.

There is a second reason why LEAF was organized. There is a growing interest throughout the Church in student aid funds. Present economic conditions and the costs of a college education make it evident that many promising young men and women in the congregations cannot obtain the Christian

this is how it works

education they desire unless somebody is willing and farsigh enough to help them. Indications are that there are many who interested in this mission field and who are inclined to want to h Individuals, officers of organizations, auxiliaries, church govern boards, and alumni clubs of our colleges frequently ask, "How we most effectively help our young people? What kind of organ tion shall we create? How do we award our funds? Who can g us some guidance?" These, and other impelling questions, impre upon the members of the Board of Christian Education the neces for developing a program which could provide the answers in o that the ELC could seize the opportunities of this day and the fut

A third reason prompted the organization of LEAF. Our sch and colleges are largely governed by similar regulations and st for similar standards. While these regulations, particularly t governing admissions, are not necessarily involved they are by t nature technical. There should exist on every congregational lev committee of men and women who by their interest and experi are organized to guide and counsel their youth on the subject of t educational careers. This can be one of the finest contributions

Church can make to its youth. And it is a function that has been nobly carried by the clergy. This is not sufficient, as every pastor will agree. LEAF provides the concept for the organization of such a congregational committee and creates the working organization whereby the colleges may more effectively relate their policies, regulations, courses of study, strengths—yes, and limitations—to the enormous constituency which makes up the ELC.

LEAF is an adventure, then, in Christian education. While it is a concept of organization, it is also an attitude. Its acceptance on the congregational level expresses in unmistakable terms the determination to meet on two basic levels the challenges of the secular world which the youth of the church cannot escape: first, through personal interest and guidance to help our youth to see more clearly that their lives will be more meaningful if Christ walks with them in their educational careers; and, second, that the fellow members in the congregation stand ready to assist them to obtain an educational experience for which there is no substitute.

LEAF is not the ultimate answer but it is a beginning. It commends itself to serious study and support as a church-wide plan which seeks to draw together into a working partnership, for the glory of Jesus Christ, the youth, the congregation, the Board of Christian Education, and the schools and colleges and their alumni.

III

PRINCIPLE OF LEAF

"And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3). LEAF is based on the conviction a) that large numbers of young people in our church desire an education based on the above principle, and b) that our congregations and all affiliated organizations should encourage, guide, and assist their youth to obtain this learning.

IV

PURPOSES

The purposes of LEAF are:

1. To provide the youth of the Church with a Christian education which is of unsurpassed worth because its institutions possess Christian environments, modern facilities, teacher competencies, and personal devotions which are blended with Christian motivations;

2. To provide Christian guidance and financial assistance on the congregational level for their youth;

3. To coordinate different plans of financial aid which now exist in congregations and to provide a uniform structure throughout the Church for such plans as may be

established in the future; and,

4. To provide a plan whereby the schools and colleges can cooperate more effectively with the congregations in order to make a Christian education available to as many of our youth as possible.

V

ORGANIZATION

A. *In the congregation*—There are two basic parts to a Lutheran Educational Aid Fund as it might be organized in a congregation:

1. *Organize a* LEAF *committee.* It is recommended that this committee be established by the governing board of the congregation or by the congregation itself.
   a. The committee membership can be made up of representatives from the congregation at large, organizations, and auxiliaries. It is suggested that the members be elected, appointed, or named for a three-year period.
   b. The duties of the LEAF committee are:
      1) Through guidance and counselling of the youth in the congregation to create a greater awareness of the significance of Christian education and the educational program available for students;
      2) To encourage the organization of a LEAF fund from which financial assistance can be given to needy and deserving students; and
      3) To evaluate applications for aid, make awards, serve as liaison with the schools where award winners are in attendance, and supervise the fund.

2. *Establish a Lutheran Educational Aid Fund.* It is recommended that as soon as possible a LEAF fund be established by the committee. The concept of the fund is as follows:
   a. Coordinate all student aid funds in existence by gathering them together under the overall title of "LEAF." The names or titles of existing funds thus gathered together need not be changed. For example, a fund might exist which is known as, let us say, the "Ladies Guild Student Aid Fund." This particular fund remains unchanged except that the LEAF committee will award the aid through the uniform practice of using the standard application form and evaluating the applicant on a similar scale as for other funds. In this instance the Ladies Guild would, most likely, have a representative on the LEAF committee. Whether the Ladies Guild wished to transfer the actual funds it has available for this student aid to the LEAF fund of the congregation remains optional.

      Coordination is desirable when one imagines a situation where there exists two, three, or more student aid funds in a congregation, each with different standards and methods of administration.

      In effect, then, as a coordinating agency the c gregational LEAF Fund and Committee becor an overall organization, like an umbrella hold together as many different funds as may in time created by the parish itself, organizations, auxiliar and individuals.

   b. Encourage the establishment of new awards organizations, auxiliaries, and individuals in congregation; promote projects which will incre the assets of the LEAF fund and supervise th funds.

B. *On the circuit level*—The organization of LE on the circuit level for an organization or auxiliary volves the same two basic steps: 1) organize a LE committee, or so name an existing student aid or sch arship committee; and, 2) organize a Lutheran E cational Aid Fund, or so designate a fund which mi exist.

Question: "Does the organization of LEAF on the cir level mean that a circuit organization or auxiliary wc no longer identify its student aid by its own name?"

Answer: "Not at all. Actually it means that the stuc aid plan of the circuit organization has been coordina with the recommended plan of uniform practices wor out by the Board of Christian Education and the presid of our schools and colleges.

"In making an award the circuit organization wc follow this recommended procedure:

"Example

" 'John Doe has been granted the Minneapolis Cir WMF Scholarship by the Lutheran Educational Aid F of that organization.'

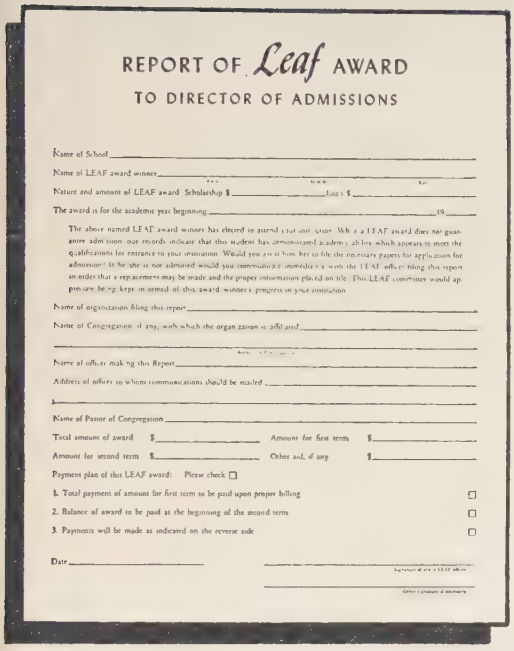
or,

" 'The Minneapolis Circuit WMF Lutheran Educati Aid Fund has granted its scholarship for 1953 to J Doe.' "

C. *On the national level*—The same two basic s are involved in organizing LEAF on the national l as are involved on the circuit level. On the nati level, however, it is possible that an organization eventually have several different awards which can lectively be identified as LEAF.

D. *For alumni clubs*—Alumni clubs of the var schools and colleges of the Church can also orga LEAF committees and funds. The same recomme tions are made for alumni LEAF funds as are m for circuit funds. The exception here is that the par lar LEAF of an alumni club is directed at one i tution and most likely does not allow the recipier choose any other school.

LEAF is a working relationship between your congregation and your schools and colleges.



REPORT OF *Leaf* AWARD
TO DIRECTOR OF ADMISSIONS

Name of School _____

Name of LEAF award winner _____

Nature and amount of LEAF award: Scholarship $ _____ Loan $ _____

The award is for the academic year beginning _____ 19__

The above named LEAF award winner has elected to attend your institution. While a LEAF award does not guarantee admission, our records indicate that this student has demonstrated academic ability which appears to meet the qualifications for entrance to your institution. Would you ask him/her to file the necessary papers for application for admission? If he/she is not admitted would you communicate immediately with the LEAF officer filing this report in order that a replacement may be made and the proper information placed on file. This LEAF committee would appreciate being kept informed of this award winner's progress in your institution.

Name of organization filing this report _____

Name of Congregation, if any, with which the organization is affiliated _____

Name of officer making this Report _____

Address of officer to whom communications should be mailed _____

Name of Pastor of Congregation _____

Total amount of award $_____ Amount for first term $_____

Amount for second term $_____ Other and, if any $_____

Payment plan of this LEAF award: Please check ☐

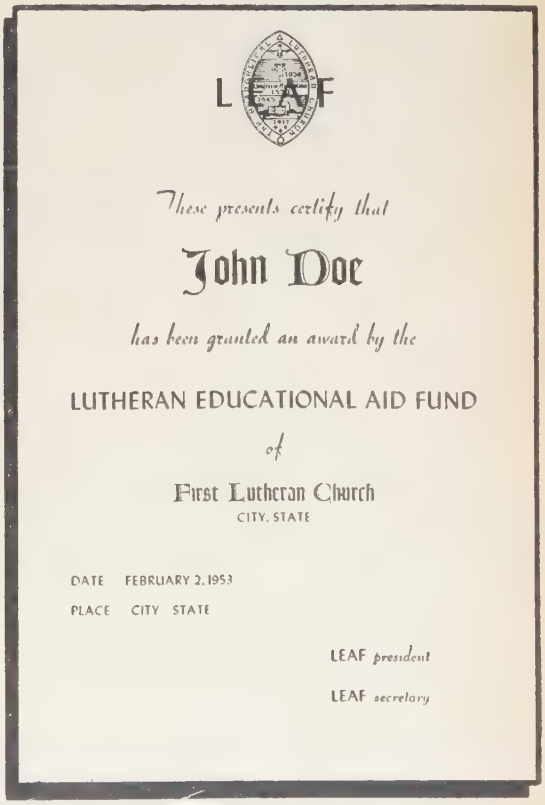
1. Total payment of amount for first term to be paid upon proper billing ☐
2. Balance of award to be paid at the beginning of the second term ☐
3. Payments will be made as indicated on the reverse side ☐

Date _____

_____
Signature of the LEAF officer

_____
Other signature if necessary

First, it is a working relationship because your LEAF committee may arrange a payment plan with a college attended by a LEAF award winner. Secondly, it is a working relationship because the registrar of the college selected by your LEAF award winner will send you a report each semester informing you of the student's progress. These two relationships permit your LEAF committee to make awards even though all of the funds are not on hand, and it permits your LEAF committee to maintain a continuing contact with your parish youth.



LEAF

These presents certify that

John Doe

has been granted an award by the

LUTHERAN EDUCATIONAL AID FUND

of

First Lutheran Church
CITY, STATE

DATE FEBRUARY 2, 1953

PLACE CITY STATE

LEAF *president*

LEAF *secretary*

there is one basic LEAF award...

cholarships

he recognition of high academic achievement must in the nal analysis always remain the special concern of every pod institution of higher education. Our colleges hope that ur congregations will share this point of view and encourage holarship by recognizing such attainment with a LEAF ward of such designation when merited and deserved.

While scholarship is recognized, it must be remembered at the majority of the students in American colleges and iversities do not attain the rank of honor students, yet ccessfully complete their studies. For the large numbers o do competent work and who need financial assistance attain their educational objectives, it is recommended at the LEAF scholarships be granted.

Loans

A LEAF committee may wish to create a loan fund. Where such a plan is followed, please refer to the detailed description of this plan in the booklet, "The Organization and Provisions of LEAF."

Alumni clubs may designate the purpose of their LEAF awards. The name of such a LEAF fund would obviously carry the name of the club.

E. *Other groups*—Other groups not named here may wish to establish a LEAF fund. In such instances assistance and guidance will be provided by the Division of Higher Education or the Director of Admissions of any school or college of the ELC.

VI

TYPES OF AWARDS

It is recommended that the following types of awards be granted by the LEAF committees. Each type of award has its special meaning and if the proper designations are used, in time each will be understood correctly

A. *Scholarship*—"An award given to a deserving student either as recognition of achievement or as encouragement." A LEAF scholarship will be accepted by any educational institution of the ELC subject to meeting the admissions requirements of the individual institutions.

B. *Loan*—"An amount of money loaned to qualified applicants to be used for the purpose of helping them continue in an educational institution of the Church."

VII

CRITERIA FOR EVALUATING APPLICANTS

It is recommended that the following criteria be considered the minimum qualifications for a LEAF award. The LEAF committees may add additional qualifications to meet local needs.

A. *Eligibility*—an applicant for a LEAF award must:

1. Be a confirmed member of the ELC;
2. Have demonstrated an active interest in the work of his church;
3. Have graduated from high school (or its equivalent) with a record which is acceptable to the colleges of our Church (usually a "C" average or its equivalent);
   a) Applicants for LEAF awards to be used in an academy of the Church must have a scholastic and personal record which is acceptable for transfer to one of these institutions.
   b) Applicants for a LEAF scholarship who wish to transfer to one of our colleges with advanced

in any of these schools
colleges of the Evangelic
Lutheran Church — LEA
will be honored

AUGUSTANA COLLEGE
Sioux Falls, South Dakota

CONCORDIA COLLEGE
Moorhead, Minnesota

LUTHER COLLEGE
Decorah, Iowa

PACIFIC LUTHERAN COLLEGE
Parkland, Washington

ST. OLAF COLLEGE
Northfield, Minnesota

CLIFTON COLLEGE
Clifton, Texas

WALDORF COLLEGE
Forest City, Iowa

AUGUSTANA ACADEMY
Canton, South Dakota

CAMROSE LUTHERAN COLLEGE
Camrose, Alberta, Canada

SASKATCHEWAN LBI
Outlook, Saskatchewan, Can.

LEAF is a uniform plan of student aid adopted b
of our junior and senior colleges, and academies.
not the purpose of this plan to choose an institu
for a student . . . but, rather, to make it possible
him to share in the splendid educational opportur
provided in any one of our colleges or acade
Geographical location, alumni counselling, the c
of study desired, and other factors will work to d
mine which college of our Church he will attend.

standing must have attained a satisfactory record in the college or university attended.

c) Applicants for a LEAF loan must meet the same qualifications as applicants for scholarships.

4. Provide satisfactory statements from required references.

B. *Conditions of a LEAF scholarship or loan:*

1. A LEAF scholarship is an outright grant. It is awarded for *one academic year* of two semesters. One half of the LEAF scholarship should be paid at the beginning of the first semester and the balance at the beginning of the second. Payments on scholarships should be made directly to the treasurer of the institution attended by the award winner. A payment plan may be used by the LEAF committee (see Section X, page 15).

2. A LEAF loan should be paid by the LEAF committee directly to the institution attended by the person to whom the loan has been made. It is recommended that few, if any, loans be granted to freshman and sophomore students. Loans should be confined to students who have proceeded far enough to assure the LEAF committee that the requested loan will enable them to attain their goal. Loans made in first years of study tend to indicate further needs and eventual difficulty of repayments. *If an applicant is deserving of a loan it is recommended that he be given a scholarship instead.*

C. *Amount of scholarships*—The amount of a scholarship is dictated by two circumstances: first, the funds available to the LEAF committee; and, second, the needs of the applicants. The basic aim of a LEAF award is to reduce the educational costs to a student. The awards are paid to a college to be applied on tuition, or instruction costs. The average tuition cost in our academies is $150; in our junior colleges, $250; and in our senior colleges, $400. *It is not intended that LEAF scholarships should pay for any other costs than tuition.* Thus the maximum award from one or more LEAF funds for a student attending a senior college of the ELC would be $400; a junior college, $250; and an academy, $150. Amounts of the awards, therefore, can be any portion of these current totals for tuition costs. The amount of a *loan* should be governed by the above.

D. *Recommended priority of awards*—It is recommended that the following categories of applicants be eligible for LEAF awards:

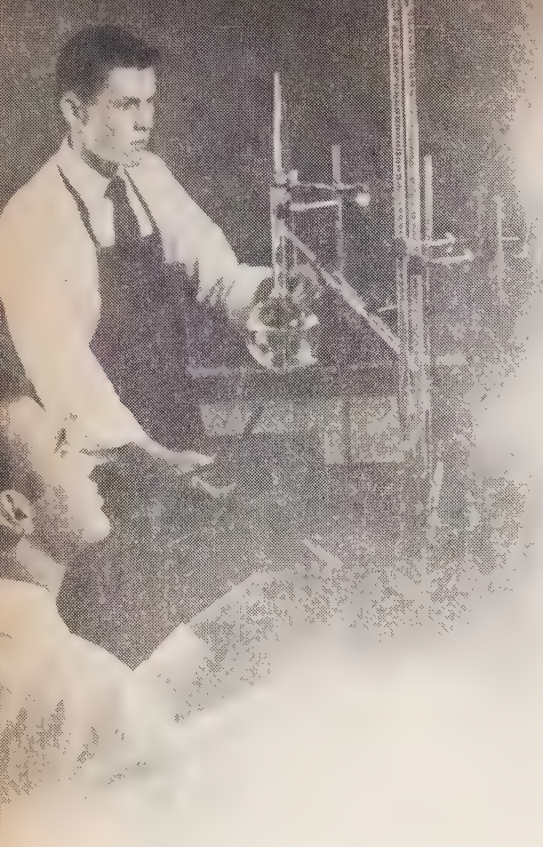
1. High school graduates who are in need and deserve assistance and who desire to attend a college of the ELC or pupils who wish to attend an academy;

2. Students who are members of the ELC and who are attending colleges and universities other than our own and who desire to transfer to our own colleges;

3. Members of our Church in attendance in our schools and colleges who need and deserve assistance to continue.

E. *Presenting LEAF awards*—It is recommended that all LEAF awards be presented at a regular Sunday worship service of the congregation or an equivalent service of non-parish organizations on the circuit or national level. The special certificates and other materials for these awards are supplied by the Department of Christian Education upon request.

F. *Procedure for granting a LEAF award*—The following procedure for granting a LEAF award is recommended:



terviewed by a member of the committee in ord to determine the nature of the students' needs.

5. The LEAF committee evaluates the applicati and on the basis of funds available and the ap cants' needs makes the awards.
6. The secretary of the LEAF committee immediat submits a *Report of LEAF Award to Director Admissions* of the college selected by the aw winner, describes the conditions of the award, a makes arrangement with the college for payme
7. The registrar of the college informs the secretary the LEAF committee of the student's acader progress.

VIII

CONDITIONAL AID FUND

The conditional aid fund is the assistance our colle gives to a student who has been awarded a LEAF sch arship. The Conditional Aid Fund is a financial rese created on the basis of a ratio of one dollar to four. T college sets aside one dollar for every four dollars p vided by LEAF. The Conditional Aid Fund is for in the second year and is not available until the LE scholarship has been paid by the LEAF committee used by the student.

The Conditional Aid Fund is paid in two equal p

Your schools and colleges are opportunities

1. The LEAF committee posts an announcement informing the congregation of the amount available for awards and sets the deadline for receiving applications.
   a) It is recommended that the deadline for applications for those wishing to attend college in the fall semester, which begins about September 15 of each year, be June 15. The awards should be made not later than June 30 and the recipients informed at once in order that they may make the necessary arrangements for the fall.
   b) For those applicants wishing to have their awards become effective the second semester, it is recommended that the deadline for applications be November 1 and the awards made by November 15.
2. Applicants file their requests on the uniform *application forms* for LEAF aid provided, without cost, by the Department of Christian Education.
3. Additional papers, such as statements by personal references, are collected by the LEAF committee and the applicant's file is completed.
4. It is suggested that applicants for LEAF aid be interviewed by a member of the committee in order to determine the nature of the students' needs.
5. The LEAF committee evaluates the application and on the basis of funds available and the applicants' needs makes the awards.
6. The secretary of the LEAF committee immediately submits a *Report of LEAF Award to Director of Admissions* of the college selected by the award winner, describes the conditions of the award, and makes arrangement with the college for payment.
7. The registrar of the college informs the secretary of the LEAF committee of the student's academic progress.

VIII

CONDITIONAL AID FUND

The conditional aid fund is the assistance our college gives to a student who has been awarded a LEAF scholarship. The Conditional Aid Fund is a financial reserve created on the basis of a ratio of one dollar to four. The college sets aside one dollar for every four dollars provided by LEAF. The Conditional Aid Fund is for use in the second year and is not available until the LEAF scholarship has been paid by the LEAF committee and used by the student.

The Conditional Aid Fund is paid in two equal payments, the first at the beginning of the first semester of the second year of attendance; the second, at the beginning of the second semester.

If a LEAF award winner fails to complete his first year of work or does not continue in the second year, the Conditional Aid Fund for that student is dissolved.

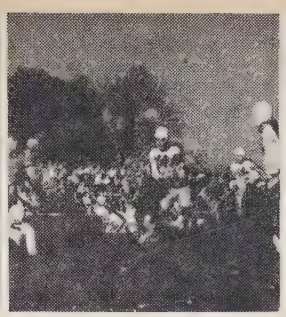
For example, a student is awarded a LEAF scholarship of $200. The Conditional Aid Fund available to him in the next year is $50. If, however, the student must remain out of college for reasons beyond his control and then returns, the Conditional Aid Fund remains for his use, even though one or more semesters may have elapsed before his return.

Conditional Aid Funds do not apply to loans. Conditional Aid Funds for alumni club awards are determined by consultation by the club with its college.

IX

REFUNDS

If a student who has a LEAF scholarship must leave college due to illness, his accounts will be summari



and the costs prorated according to regulations of the institution. The portion of the tuition to be refunded represented in the scholarship paid by the LEAF committee will be refunded to the committee.

If a LEAF award winner leaves college for other reasons than illness or failure, his case will be explained to the LEAF committee and individual arrangements made which are mutually satisfactory.

If a LEAF award winner should fail in his work, he may be advised to discontinue his attempt to do college level work. In such cases the registrar will explain the details to the LEAF committee and advise the committee on future action.

X

PAYMENT

There are several ways in which the congregation or other LEAF committees may arrange to make their award payments to the college selected by an award winner.

A. Student accounts are always presented at the beginning of each term. One half of the scholarship should be paid at that time.

B. A LEAF committee can arrange to make two payments each semester, one at the beginning and one at mid-term.

C. A LEAF committee can arrange to make three or four payments as their circumstances warrant if the final payment is made towards the close of the academic year or May 1.

D. Special plans of payment may be submitted to the treasurer of the institution concerned and arrangements made which are mutually agreeable.

LEAF FORMS

The following materials are available upon request by writing to the Division of Higher Education, Department of Christian Education, The Evangelical Lutheran Church:

A. Pictorial brochure, 12 pages, describing LEAF;
B. "Provisions and Organization of LEAF," which you are reading now;
C. Application for LEAF;
D. Certificate award;
E. Identification card for LEAF award winner;
F. "Report of Award Winner" to the Director of Admissions of an institution selected by a LEAF recipient;
G. Publicity folders, bulletin board posters, etc.;
H. Filing folder for LEAF committees.
I. Pictorial brochure, "Your Schools and Colleges and You."

Personal help will be given by the Division of Higher Education of the Church, if possible. Questions can be directed to that office. In addition, each of our colleges is prepared to advise congregations, organizations, auxiliaries, and alumni clubs on how to create, organize, and make LEAF an effective instrument for the extension of the Kingdom of God.

This "Day" and Our Theological Seminaries

Orville Da

Our attention is currently directed to "National *Christian College* Day." I fear that many do not find our theological seminaries included in the range of that title. Feeling that they should be at its center, I want to express some thoughts concerning the relationship of theology to higher education.

The quality of mind which uniquely reveals itself in the world of higher education is its capacity, in fact its necessity, to be sharply self-critical. From that process are extracted the elements which make possible the creation of human values upon which can be erected more mature thought, expression, communication, behavior (and from the viewpoint of our church colleges) belief, and faith.

The capacity for self-evaluation is also found in the Christian Church. At the heart of the Christian call is the awareness of having to be self-critical in a way never before demanded of one. From the critical emerges the corrective and the constructive through conviction of sin, repentance, forgiveness, grace, and salvation. This similarity of the "way" in learning to the "way" in Christianity is what made theology for centuries until our time the *queen of studies.*

The theological seminaries stand on the edge of the academic world for a number of reasons, some of which are identifiable, some of which are obscure. Most obvious is that man in his attempt to be enlightened gradually divorced theology from the recognized curriculums in colleges and universities. Educators cut loose the lines which moored their institutions to the world of religion. Political concepts accelerated the process, but many educators succumbed to the fallacy that because a "man's religion was his own concern," theology was no longer a valid course of study. The divorcement resulted from an inability to keep theology distinct from sectarianism. Many institutions did not realize that theology, as one of the "ologies" or branches of knowledge, would, when exiled, take with it an enormous inheritance of literature, thought, and knowledge.

This separation of the most time-honored subject from the academic world, both public and private, left generations to come and go who have not discussed, pondered, and meditated upon the "existence, nature, powers, and laws of God" in an atmosphere which is critical, corrective, and constructive.

The great schools of theology in western civilization have been and are integral parts of its great colleges and universities. Theology was the crimson thread that was woven into the warp and woof of the academic pattern, and when it was extracted the total meaningf design of the higher learning was both ruptured a rent.

The consequences of this divorcement of theolo from traditional, liberal education can be seen toda The word "seminary" has a connotation which amou to a hurdle when it is used in academic circles; t study of theology is almost exclusively associated w preparation for the ministry. There is an underlyi impression that seminaries lack academic stature a justification.

Theology was no more meant to be removed fr the academic sphere than Christianity was meant to incarcerated in the island fortress of Mont-Saint-Mich It was meant to be the constant subject of critical c cussion as are all of the "ologies"—psychology, sociolo biology, paleontology, philology, and a host of othe It was meant to be the concern of every student, gardless of his propensity or ambition. It was meant be respected in the home and nourished in the school was meant to be these things because it is the stu about God.

On this "day" let us look more closely at our theologi seminaries as institutions of learning. The word se inary is beautiful in meaning for it means *seed plot.* A higher school, college, or academy can also be calle seminary. It is not incorrect even to speak of a semin as "a special group of advanced students interested original research." A seminary is an educational inst tion in which something is nourished and develop It is not a meaningless title without prestige and statu but it is a logical and indivisible part of the struct of higher education.

Down through the years our seminaries have refi their standards for admission and graduation until t rank with better graduate schools in other fields. general requirement for admission is graduation fr college, preferably one of our church colleges. If view our higher education as a system, our semina are specialized or professional schools extending bey our colleges just as colleges of medicine and law do higher education the Church has *one* course of st which extends for eight years, four of them being i liberal arts or undergraduate college, and the final f being in the professional college or theological semin Our seminaries are not, then, horizontal or lateral shoots of our colleges; they are extensions of them become, therefore, the crown or capstone of Chris higher education in the ELC.

The determination of the correct relationship of our theological seminaries to our colleges is necessary because the present day contains challenges which call for united analysis by our church educators. One of the most significant trends in higher education which have developed in the past few years is a mounting interest in the subject of theology.

Educators have become increasingly aware of the loss of something vital in the academic process. Courses of study have multiplied until catalogs of subject matter are not unlike those of mail order houses. Schools of education have developed elaborate concepts in an effort to integrate and hold together this mass of nicely-divided educational cubicles: general education, core curriculums, common learnings share the spotlight with essentialists, progressivists, reconstructionists, and others. But here and there attention has turned to theology. "Here is the integrative force which will hold human knowledge together!"

The effect of this rediscovery of theology should not go unnoticed by the Church. It is an opportunity to close those ranks in education which have been breached by the *great divorcement*. Let our colleges examine the titles of their courses in religion and ask whether or not a more proper name would be, in many instances, theology. The fact remains that we possess what others seek.

The important increase of church workers makes it necessary to ask whether or not some combination of theological courses is not necessary to train these workers properly for their places in our Church. The Conference of Christian College Presidents meeting at Green Lake, Wisconsin, two years ago concluded that new patterns of theological study on a lesser scale than required of seminarians was necessary in the emerging pattern of church extension and its emphasis upon lay workers.

The curriculum committee of the Diaconate Commission of our Church concluded that some theological training was needed for the training of deaconesses if they were to be properly prepared and if this traditional service of consecrated women in the Church was to survive.

Our educational system as expressed in the idea of the liberal arts" is both generalized and specialized in nature. While a broad cultural basis of required courses in the fields of literature, social sciences, sciences, languages, and creative arts is required of all students, the course of study too quickly tapers off into areas of specialized interest and becomes more and more specialized the farther one travels. Our teachers are by training, then, specialists.

Many teachers in our educational institutions have expressed the wish that they had the opportunity to know more about the theology of the Church. Irvin Espy in his significant study *The Religion of College Teachers* shows that some teachers in church colleges are confused in their understanding of the great theological tenets of Christianity. Dr. Espy suggests that new in-service training programs for teachers might provide for some theological courses. Whatever course is followed, a new orientation is needed.

Our seminaries are now carefully advancing into the field of graduate study in theology. This is a commendable program and one which should be encouraged and supported to the utmost. It is an indication that our Church and our educational institutions are living organisms which are growing and maturing and which will find themselves, as all great spiritual agencies have, unable to by-pass the challenge of intellectual darkness which blocks the end of the educational road and which is the world into which scholar and investigator penetrate in their effort to create a ray of light.

To bring light where darkness prevails is the eternal obligation of education; to bring light where darkness prevails is the eternal obligation of Christianity and the Church. It seems to me that this common task is the reason why *theology* is truly the queen of studies and why an institution of higher learning can dare to protect her well.

Finally, on this "day" it is not amiss to express the thought that our Church has been particularly blessed because we have one primary source in which our clergy is nourished and developed. Each of our colleges has its distinct personality, consistent with the common mold of the Church. Our seminary in St. Paul receives the products of these colleges, and because its training program has been centralized in one place in the United States, it has been able to achieve a common "alumni" loyalty which expresses itself in many ways. There is a noticeable unity and fellowship in our clergy which stems from their having attended the same institution.

Theological and doctrinal unity is the product of centralized training. Continuity of practice, teaching, and administration has been attained. A pride in a common educational experience has given our clergy coherence without sacrificing humility. All of these are blessings which should be added to the conscious realization that our seminaries, schools, and colleges are better today than they were yesterday, and—with God's grace—will be better tomorrow than they are now.

To all of them, especially to our seminaries, on this National Christian College Day, "Thank you for all you have done."

To Work With LEAF Program

Miss Margaret Oppegard, executive assistant in the Division of Higher Education, is in charge of supervising the areas of work associated with the administration of LEAF, or the Lutheran Educational Aid Fund.

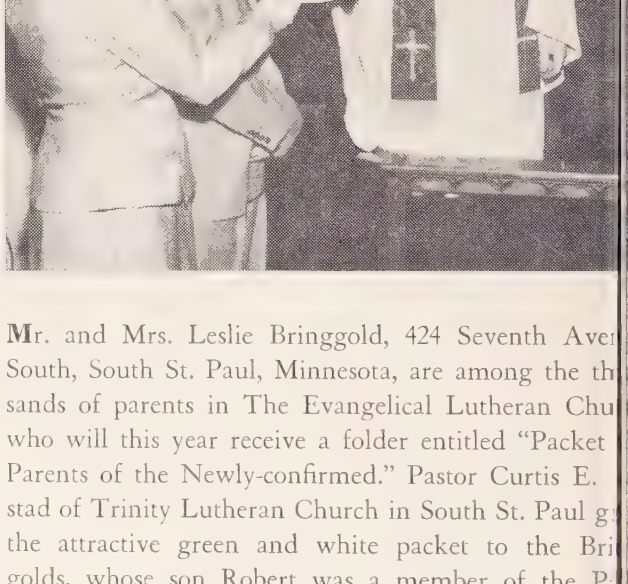
Requests for information, materials, and literature may be directed to her attention. In the development of LEAF, Miss Oppegard also visits congregations, organizations, and auxiliaries to explain the details of the LEAF principle and assist in the establishment of LEAF. Inquiries about LEAF will also be channeled to the members of the administration of the college located nearest the congregation and in many instances a member of the administration will assist in explaining and establishing a LEAF fund.

Any group that is interested in LEAF may therefore address their inquiries to the Division of Higher Education, Board of Christian Education, The Evangelical Lutheran Church, to the attention of Miss Oppegard, or to any of the schools, junior or senior colleges of the Church. All requests for materials and literature, however, should be addressed to the Division of Higher Education.

It is possible that Dr. J. C. K. Preus and Dr. Orville Dahl of the Department of Christian Education may be available for speaking engagements on LEAF when their schedules permit.

Miss Oppegard graduated from Concordia Colle where she majored in business education and economi Her home is in Dazey, North Dakota. She is compl ing her second year of work as a member of the staff the Division of Higher Education.

Parents of Newly-Confirmed Receive Packet



Mr. and Mrs. Leslie Bringgold, 424 Seventh Ave South, South St. Paul, Minnesota, are among the th sands of parents in The Evangelical Lutheran Chu who will this year receive a folder entitled "Packet Parents of the Newly-confirmed." Pastor Curtis E. stad of Trinity Lutheran Church in South St. Paul g the attractive green and white packet to the Bri golds, whose son Robert was a member of the P Sunday confirmation class.

The packets, which contain ten pieces of literat are designed to help parents in the on-going task of Christian education of their children. Pastors may o these materials without charge for distribution to parents of their confirmands. Orders are to be sen the Young People's Luther League, 57 South Fo Street, Minneapolis 1, giving number of packets nee and date of confirmation service.

A Little While

Harold B. Kildahl

THE THIRD SUNDAY AFTER EASTER
April 26, 1953
Text: John 16:16-22

Those were fateful words when Jesus spoke them, words that created consternation in the minds and hearts of those who loved Him and who had grown close to Him in the course of years. "A little while," He said; and they wondered. What was now to happen to their hopes and plans? What would befall them if He should leave them? They had left all to follow Him, and now He would take His leave. It wasn't a very pleasant contemplation. But, as always, men could not, nor can they, perceive the things of God. As always, the finite and the infinite were in conflict.

They didn't see that between present joy and future joy there must be a cross and a grave. They didn't understand that future joy should be born of sadness and grief. They didn't realize that the Lamb of God was speaking the eternal plan of God for the redemption of the souls of men. But He was. So often He pointed, but men did not see. So often He offered counsel, but men refused. So often He gave wise direction, but men went their own way. Now too—only consternation and bewilderment plus haunting fear.

That's the way it is always—even now. The "little while" of which Christ spoke concerns us now. There is a little while of earthly life, a little while of competitive life and living, struggle, conflict, grief, and trial—a little while of survival, and then—all is over. This life must end. The hour of death cannot be avoided. The grave cannot be missed. Every man must go that way. Some without hope. Some without the confidence of faith. Some without the promise of "a little while and ye shall see me."

But to the Christian—to you and to me—the words of the Lord are assurance and comfort. Little wonder then that the hymn writer could say: "Death, I do not fear thee." Little wonder that the poet could write: "Till faith in vision end." You have the promise—Christians have the promise of "a little while."

That's best in life, isn't it? To have the confidence as a Christian to believe that present joy in communion with Christ shall finally reach the state of future joy with Christ? Isn't that the hope of your heart? He who died, lives. He who suffered, reigns. He who broke the seal of the tomb shall break the chains that bind you, and by His grace you shall live eternally. Be patient—believe—trust, for a little while. Let it not be said of you that you were running well for a time, that you were making good progress for a while. Remember—death could not hold Him—the grave could not bind Him. He arose, and in "a little while" you shall rise to be with Him eternally. Amen.

Moorhead, Rochester, Austin

Philip S. Dybvig

The Rev. S. D. Sorgen recently accepted a call to help establish a new congregation in the southern part of Moorhead, Minnesota. He reports as follows on the first service which was held on March 15.

"The big day has come and gone. And it turned out to be a glorious day. . . . by actual count there were 185 present! And you can imagine the thrill! It was a real inspiration, not only for those of us who had been planning, but for all who came. The offering was very good too.

"We quote what one of our ushers said. 'I feel as I do on the 4th of July when I'm watching a parade. When the stars and stripes come by there is a big lump in my throat. That is the way I felt today when I took in this service.' "

On Palm Sunday opening services were held in the new first unit church which has already been built in Rochester. Here are a few words from Pastor J. B. Shefveland's report:

"Good news for you. We held our first worship service in our new Gloria Dei Church yesterday with 328 present. Of these about 65 were children. Everything went fine. . . . Zumbro Junior Choir of 28 members sang a special number. Zumbro turned over to us $1,441 as a gift from their church. We were given the altar equipment such as cross, candelabra, and missal. We were also given two large altar chairs.

"We will hold our first communion service on Thursday. I believe about 100 will come. I have my first wedding in the new church on Wednesday evening."

The Rev. Glennys Knutson, who recently accepted a call to Austin, Minnesota, to help establish a new congregation in the southwestern part of the city under the sponsorship of St. Olaf Lutheran Church, reports on their first service. They met in a theatre in the area. We quote from his letter:

"The first service is again history in another new congregation, and what a memorable day it will always be. One thousand seats in an empty theater looked rather bleak, and as the 10 o'clock hour approached, the moments of expectancy were tense indeed. When the service began at 10:15, close to 400 people had come to worship. What a thrill it was to lead them in the worship service.

"Most of those attending were people from this area who intend to become members of this new congregation. . . . New avenues are opening rapidly and there is an exceedingly fine interest on the part of these people to organize into a congregation. Many are asking what they can do to help along, and are anxious to move along at a rather rapid pace."

TOWARD THE FOURTH SUNDAY AFTER EASTER

The Epistle: James 1:7-21

The Gospel: John 16:5-

Monday, April 27
AMBASSADORS FOR CHRIST

Read II Cor. 5:1-21

So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God.

An ambassador is the official messenger sent by one sovereign power to another. When he speaks, he does not speak as an individual expressing his own opinions but as one empowered to speak for his country. His role is one of communication. To the extent that he makes known the views of the one he represents to those to whom he has been sent, to that extent he is a good ambassador.

A minister of the Gospel is to be an ambassador for Christ. He is first and foremost a man with a message from somebody else. When he preaches, he is not giving expression to his private thoughts. He is delivering a message from God. To the extent that he preaches God's Word in its truth and purity, to that extent he is a good ambassador for Christ.

Dear God, grant unto us faithful pastors who are true to Thy Word. Amen.

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Tuesday, April 28
A HEART SET TO STUDY

Read Ezra 7:6-10

For Ezra had set his heart to study the law of the Lord, and to do it, and to teach his statutes and ordinances in Israel.

The truth that it is God who qualifies men for the ministry and gives them the message they are to deliver, does not mean that sincere effort and hard work are unimportant factors in the lives of those who minister. Neither is life divorced from teaching. Note the three things that are mentioned about Ezra, the prophet of God: his heart was set to study, and to do, and to teach the law of the Lord. Laziness in the study shows up in the pulpit. Powerful preaching is always joined with godly living. In the General Prayer we ask God for pastors "who shall declare Thy truth with power and shall live according to Thy will." In terms of this prayer, perhaps it is well for us to remember that our pastors must be given time to *study* if they are to preach with power. And guard lest we seek to have them do our wills rather than God's.

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Wednesday, April 29
REFUSE TO BE FRIGHTENED

Read Nehemiah 6:1-14

For they all wanted to frighten thinking, "Their hands will drop fr the work, and it will not be done." now, O God, strengthen thou my ha

Nehemiah had set himself to the of rebuilding the walls of Jerusalem. er he had convinced the people to hold of the project, he ran into a lo opposition from his ungodly neighb They began by ridiculing the whole i they threatened to put a stop to the w they accused Nehemiah of being a re they plotted to kill him, and when failed, to discredit him in the eyes of people. But in the end they failed, and walls of Jerusalem were built. Neher refused to be frightened.

The favorite trick of the world i frighten the people of God into d nothing. With ridicule, threats, and accusations they seek to keep the v from being built. Do not let them fri en you. Most of the time it is only And besides, if we are on God's side, should we fear man?

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Thursday, April 30
THE DAY OF WRATH

Read Zephaniah 1:14-18

Neither their silver nor their gold shall be able to deliver them on the day of the wrath of the Lord.

If Zephaniah were preaching in our day, there would no doubt be some who would object to his emphasis upon the wrath of God and the judgment which shall come upon the ungodly. To awaken people to their lost condition is viewed as uncharitable by many. A Lutheran bishop is quoted as saying, "To make out of hell a threat to frighten people into Christianity is not only wrong but directly harmful."

The Word of God, however, does threaten the ungodly with judgment and teaches the reality of hell. It also points the lost soul to Jesus as the only way of salvation. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." If you are not a child of God, seek the Lord while He may be found, that you may have a hiding place on the day of wrath.

Rock of Ages, cleft for me,
Let me hide myself in Thee. Amen.

Friday, May 1
EFFECTIVE WITNESSING

Read Acts 4:1-22

Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they wondered; and they recognized that they had been with Jesus.

The priests and Sadducees had been annoyed because Peter and John were preaching the resurrection of the dead in Jesus. But their annoyance turned to amazement when they saw how boldly Peter and John witnessed to their faith before the counsel. Peter, an uneducated fisherman, dared to stand before the high priest and the other religious leaders and proclaim that Jesus was the promised Messiah. They felt the power and grace of his words. He talked like Jesus used to talk.

Does your life give a similar witness? Do your words reveal that you are personally acquainted with Christ? Effective witnessing is not dependent upon formal education but upon a living relationship with Jesus. To such Jesus gives the Holy Spirit, who will teach you what you ought to say.

Saturday, May 2
YOUR PASTOR NEEDS HEL

Read Acts 6:1-15

"It is not right that we should up preaching the word of God to tables. . . . But we will devote ours to prayer and to the ministry of word."

As the congregation of believers creased in number in the city of Je lem, the apostles found they had n the time nor the energy to look aft the matters that needed to be taken of. The matter of the daily distrib to the widows was a case in poin was an important work. Christian and fairness demanded that they be for and that all be treated alike. Bu apostles realized if they were to do it would take all their time. They had called to preach the Word.

The selection of men to serve in capacity has set an example for cong tions to this day. If a pastor is to b to preach the Word, he must not be dened with all other duties withi congregation. The larger the congreg the more help he needs. Let your be a *pastor.*

Here and There on the Christian Front

Edited by Raymond M. Olson

QUALITY IN CHOOL SYSTEM

delegation from the New Haven ouncil of Churches (Conn.) called on uperintendent of Schools Justin L. 'Brien to urge that "qualifications ing equal," all groups should be presented in the administrative and aching personnel of the city's school stem. Two important educational sts are open at the present time, inuding that of assistant superintendent schools. The delegation comprising ree Protestant clergymen, a rabbi, d a layman, told Mr. O'Brien that ere was a preponderance of members one religious group in the present iministrative personnel of the school stem "as a result of the practices of e previous administration." They ged that equally qualified applicants the other two faiths be given due nsideration in filling vacancies.

EEK END OF APITAL PUNISHMENT

apital punishment and prison condions were deplored as inhuman and nChristian by the Philadelphia Yearly eeting of Arch and Race Street riends. A statement, prepared by a rofessional consultant on penal affairs, d adopted by the Quaker group, exessed "grave concern over the inease of capital punishment."

"We believe there is no crime for hich the death penalty should be imsed," the statement said, "and that it as much forbidden for organized soety to deprive a human being of life, it is for the individual. Life is sad, and it is our duty to find other eans than intimidation, cruelty, rebution, or revenge in coping with me. Those favoring capital punishent cannot point to any decrease in il crime under the death penalty roughout the centuries of its use in eat Britain and the United States. It s been abolished in six states; Eube, Central and South America, and ere is no evidence of increase in such enses as the result."

CHURCH STATEMENT MAY CREATE COMMUNIST BREAK

The Church Council of the Old Prussian Union Church has adopted a sternly-worded statement which may bring an open break with East German Communist authorities. The statement said, "The hour of confession and fight has come. Negotiations with the State on the rights of the Church are no longer possible in the present state of affairs." Adoption of the statement came after the reviewal of a series of repressive measures:

(1) Proscription of Bible reading hours in private homes in the Soviet Zone.
(2) Forty-six churchmen known or believed to be in custody.
(3) Abrupt halting of major religious meetings by Communist authorities.
(4) An order directing the *Postdammer Kirche,* Evangelical weekly in Potsdam, to cut the number of copies it prints and circulates to one-half the amount it has been distributing.
(5) A directive requiring all minor church gatherings, such as evangelistic meetings, to be registered in advance with local police officials.
(6) Denial of travel permits to churchmen desiring to attend religious meetings in West Germany.
(7) Continued attacks upon and hampering of Junge Gemeinde (Young Community), Protestant youth organization.

AUSTRALIAN TV ADVERTISING BAN?

Consideration is being given to the institution of television in Australia. Study of such an eventuality brought a plea from the Rev. A. Crichton Barr, representing the Presbytery of Victoria, that advertising be excluded from TV programs on Sunday and other sacred days. "We believe," he said, "that on Sundays and the great occasions of the Christian year, all inappropriate matter should be excised and worthy provision made for religious sessions, allocated to the various Churches on the basis of the latest available census figures. Advertising should be excluded from na-

RELIGIOUS NEWS AWARDS

RNS Photo

Awards of merit and citations for coverage of religious news were presented to three reporters, three newspapers, and a wire service by the National Religious Publicity Council at its 27th annual meeting in New York. Presentation was made by the Rev. Oswald Hoffmann, director of public relations for the Lutheran Church—Missouri Synod and chairman of the council's award committee (second right). Winners were, left to right: Bob Bell, Jr., of the Nashville (Tenn.) Banner; Ernest W. Peterson of the Portland (Ore.) Journal; and George W. Cornell of the Associated Press. Honorable mention was given to the New Braunfels (Tex.) Herald, a semi-weekly newspaper. The awards marked the first time that a wire service and a semi-weekly were honored.

tional television programs. In commercial programs, if they are instituted, any advertising should be carefully scrutinized and, on Sundays and other days with sacred association, be excluded altogether."

The Royal Commission which heard this plea is scheduled to hold further hearings in the Commonwealth on the subject of TV in Australia. It can be hoped their policies, as finally established, will reveal an ability to profit by America's mistakes in developing television programming.

MANY GREEK CHURCHES REBUILT

Eleven hundred and fourteen churches destroyed or damaged in Greece during World War II have been rebuilt or restored in the past two years, according to a report from Athens. The report, made by the head of the Orthodox Church in Greece, discloses that about $2,266,666 has been spent since April, 1951 to rebuild 204 totally destroyed churches and repair 910 others damaged by bombs, shells, or fire. One third of this amount was provided, the report states, by impoverished villagers eager to make virtually any sacrifice to assure the reopening of their local places of worship.

Government officials reported that in every war-damaged community they surveyed, the residents invariably asked that the first reconstruction work undertaken be that of their local house of worship.

AN EASTER EDITORIAL

A Christian church is, or should be, a standing witness to the objective truth of the Gospels," says an editorial in the Easter issue of *Life* magazine. The writer concludes that the churches of America are making out quite well in the testings of these present and latter years. He writes, "The challenge of Communism has deepened and strengthened our churches. And the challenge of secularism has smartened their tactics; no longer combating it head on, they now aim to infiltrate the whole of secular life. This infiltration ranges from architecture to economic theory, and includes much legislative lobbying."

Recognizing that the strength of the churches is not necessarily measured in the increased numbers who belong to them, the editorial continues, "How many Christians does it take to make an Age of Faith, or even a Christian Society? That depends on how and what they really believe. . . . Those who, indifferent to truth, applaud the churches for their undoubted utility in the cold war, or for social stability, or even as guardians of our political freedom, are not the churches' true friends. The churches exist for one thing only; they have the ultimate evidence that each man's life and human history are alike meaningful. This evidence is the life, death, and resurrection of the Son of God. At Easter church members review this evidence and discover anew the deep, tragic, hopeful, and eternal meaning of life."

TIME FEATURES DIBELIUS

The "cover story" in the April 6th issue of the news magazine *Time* was about one of the best known and respected Lutheran leaders of our generation, Bishop Otto Dibelius, head of the Berlin-Brandenburg diocese and chairman of the executive council of the Evangelical Church of Germany (EKID). With his headquarters in the eastern sector of Berlin, he "mans one of the Church's most exposed positions against a Communist attack, which daily grows clearer and more severe." The article calls attention to his strategic position saying, "Three quarters of the congregations in his diocese live behind the Iron Curtain. So do 40 per cent of the 41.6 million German Protestants he represents."

The story in *Time,* after reviewing Bishop Dibelius' place in the Church, climaxes in "The great lesson which German protestants have learned, under Otto Dibelius' pastorship, is that they can no longer take their church and their faith for granted. The Lutheran fortress is under sharp attack. As Otto Dibelius prepares to mount the pulpit in the Marienkirche for his Easter Sunday service, he can ponder the latest news of the Red assault on religion in East Germany (forty-six pastors have already disappeared)."

EDUCATION OR SEGREGATION?

It is no secret that the governor South Carolina, the Honorable Jar Byrnes, believes in a segregated sch system and is willing to do plenty keep the school system segregated his state. An article in the April *Christian Century,* "Education or S regation," expresses the concern t the governor's position is going to forth quite a self-examination for churches. The governor is on record believing it might be necessary to band the public school system if Supreme Court should demand n segregation. In that case, he seems believe that the churches could t over the educational system.

The authors of the article, How G. McClain and Henry G. Ruark, serve, "If such a plan is advocated, present writers do not believe that churches will co-operate. It must emphasized that opinions in this re are risky, but several factors sup this belief. There are considerable p tical problems. Most of the chur are finding it difficult to support institutions they already have. E with the incentive of strong racial timent, it is doubtful that without power to tax they could raise fund maintain any kind of adequate sc system. . . . There are indications that the churches would reject su proposal for worthier reasons. Nu ically, the predominant denominat of the section are Baptist and Me dist. Methodists would be strongly fluenced in such a decision by posit taken by their national leadership. In recent years Southern Baptists l become more and more outspoken active on racial questions." The wr observe, "While we may not be sanguine about the attitude of Church as a whole, history remind that when it is directly challenge often responds with surprising co tion and courage."

WORTHY OF NOTE . . .

A bill has been introduced in House of Representatives to pe ministers to deduct from their inc tax returns money paid to them in of living quarters.

Within the E.L.C.

ERSONS

The Rev. S. T. Sorenson, Glendale, Calif., has accepted a call to the chaplaincy at the Bethesda Old People's Home, Chicago.

The Rev. Edwin Barsness will be installed April 26 as pastor of the Potatch-Deary-Big Bear Ridge parish in Idaho, by District President Daehlin.

The Rev. E. K. Lunder of the Lutheran Bible Institute faculty conducted spiritual emphasis meetings March 1-4 at the Lutheran Deaconess Home in Chicago.

Enoch Hall and Elden Landvik, seniors at Luther Theological Seminary, St. Paul, will be ordained Sunday evening May 17 by District President Reinertson, at St. Paul's Church, Minneapolis. Mr. Hall has accepted a call to Wessington Springs, S. Dak., and Mr. Landvik to Gully-Trail, Minnesota.

The Rev. Edmund E. Olson has resigned as pastor of Old Westbrook and Highwater Churches, Westbrook, Minn., and has accepted a call from the Pacific District Home Mission Committee to the Terrace Heights section of Yakima, Wash. He will begin his work there in the middle of June.

The Rev. Palmer I. Anderson, former missionary to China, now working in Formosa, has written a book published by Augsburg Publishing House: "Young China in the Valley of Decision," in which he tells the story of representative Chinese young people face to face with the demand of communists that they deny Christ.

The Rev. E. E. Ostroot has resigned as pastor of Trinity Church, Coeur d'Alene, Idaho, to spend a year in preparation for the institutional chaplaincy, under the supervision of the Board of Charities.

The Rev. O. H. Hove, general secretary and publicity director of the ELC, preached Sunday, April 12, in Gethsemane Church in Minneapolis. On April 19 he will address the spring convention of the Estherville Circuit at Spirit Lake, Iowa.

The Rev. P. B. Stensland, Grove City, Minn., has accepted a call to De Smet, S. Dak., and will move there about June 1.

Paul Lionberger and Luther Watnes, seniors at Luther Theological Seminary, St. Paul, have accepted calls in the Rocky Mountain District, Lionberger to St. Maries, Idaho, and Watnes to Deer Park, Wash.; he will also serve temporarily at Newport, Wash., and Spirit Lake, Idaho.

The Rev. H. T. Masted, Moscow, Idaho, has accepted a call to Coon Valley, Wis.

Dr. Mars Dale, president of the Canada District, tells in the current issue of his sprightly, alliterative "Canadian Crusader" about his recent visit to western Canada to investigate prospective mission fields. His investigations included the lower reaches of the Fraser River, the southern section of Vancouver Island, the humming industrial region stretching from Prince Rupert through Terrace and Prince George to Quesnal in the far stretches of British Columbia, and finally the great Peace River country on the border between British Columbia and Alberta. He concludes his story with the following pithy sentences: "Those towns of the northern interior are rough, people are godless, liquor flows freely, and immorality runs rampant; but those people have souls. They need to be saved."

The Rev. T. G. Torvik, Jackson, Minn., has accepted a call to teach at the Los Angeles Extension School of the Lutheran Bible Institute, beginning Sept. He received the Master of Sacred Theology degree from the Biblical Seminary, New York, in 1952. As earlier announced **the Rev. Theo. Maakestad,** ELC evangelist, will join the LBI faculty June 1. After attending the summer session at the Biblical Seminary he will begin teaching at the Institute's Eastern Extension, Teaneck, N. J. in the fall.

Erling Hanson, a senior at Luther Theological Seminary, St. Paul, has accepted a call to the Hope-Glen Flora parish, Ladysmith, Wis. He will be ordained at St. Anthony Park Church, St. Paul, Minn., May 24.

DISTRICTS

Eastern

Mount Prospect, Ill., In March 68 new members were received by Mount Prospect Church, parish of the Rev. H. J. Rasmussen. This increase of 23 families brings to 80 the number of new family units received since the beginning of the present year, a total of 264 souls.

Centuria, Wis. The following memorial gifts were dedicated at the Easter service of North Valley Church, par-

FIFTIETH ANNIVERSARY OF WASHINGTON CHURCH

Selbu Church, near Lacrosse in eastern Washington, parish of the Rev. R. L. Larson, will celebrate its fiftieth anniversary April 24-26. Among the speakers will be District President Daehlin, the Rev. J. W. Carlson, a son of the congregation, and five of its former pastors: M. A. Hall, G. A. Carlson, John Trontvet, L. G. Hinderaker, and Irvin Tweeten. During 1952 this congregation, which has only some over one hundred contributing members, gave in excess of $22,000, including both local contributions and gifts to various missions. The Sunday school began last year the support of a native worker in the Madagascar field. Recently the congregation gave its pastor a new automobile.

ish of the Rev. John E. Midtling: an altar superfrontal and a pulpit antependium given by Mr. and Mrs. Arvid Posse in memory of their daughter Susan; a missal stand, given in memory of Mrs. Hans Pedersen; an altar book and Hymnary, given in memory of Mrs. Henry Hedlund; and a service book, in memory of Mrs. O. Bystrom.

Southern Minnesota

Tyler, Minn. First English Lutheran Church, parish of the Rev. R. M. Vordale, received eleven new members through adult confirmation on Holy Thursday, and forty-four at the Easter service. On May 3rd fifteen persons will be confirmed in Tyler and in the English Lutheran Church at Lake Benton.

Minneapolis, Minn. At the Russell Avenue Church, parish of the Rev. L. F. Scheie, spiritual emphasis meetings will be held April 19-23. The speaker will be the Rev. E. A. Gjelten, Calvary Church of Golden Valley.

Paynesville, Minn. Paynesville congregation, parish of the Rev. Arvid Bidne, will have its new church dedicated April 26. A week later the Willmar Circuit YPLL will hold its spring convention in the new church.

Willmar, Minn. The new Educational Center of Vinje Church, parish of the Rev. H. B. Kildahl, will be dedicated Sunday, April 26, by District President Reinertson. The dedication observances will include a choral service by three church choirs on the 23rd, with an address by Dr. L. E. Tallakson, president of the North Dakota district; a pot-luck dinner on the 24th, addressed by Pastor Kildahl; and open house and silver tea on the 25th.

Minneapolis, Minn. About two years ago the Norwegian Memorial Church, parish of the Rev. Elias Rasmussen, received as gifts from members two candlesticks for the altar and the following Eucharistic vessels: a large chalice, sixty individual communion cups, ciborium, and paten, all of solid Norwegian silver. At the Easter morning worship this year was dedicated a 3-foot altar cross, also of solid Norwegian silver, donated by Mrs. Gerhard Crystad. The act of dedication was in charge of Dr. Herman E. Jorgensen, president of the congregation. Dedicated at the same time were also the following gifts: a carved table for the communion cups, given by Mr. and Mrs. John Akslen; an altar cloth and a pulpit antependium, donated by the Blaaveis Society; and a crocheted communion cloth, made by Mrs. Kaare Gulbrandsen.

South Dakota

Irene, S. Dak. In the rural Midway parish the Rev. J. N. Otte conducted a mission emphasis week March 15-22. On Sunday, March 22, the Brotherhood of Yankton Circuit met at Our Saviour's Church of the Midway parish. The speaker was the Rev. E. W. Mueller of Chicago. The Rev. E. A. Bersagel is the pastor of the Midway parish.

Rocky Mountain

Genesee, Idaho. On March 15 Genesee Valley Church, parish of the Rev. H. T. Masted, observed its 75th anniversary. This is the oldest congregation in the Rocky Mountain District; its first house of worship was a log church.

Lewiston, Montana. The new church building of Zion Church, parish of the Rev. A. L. Edmonds, will be dedicated Sunday afternoon, May 3.

Pacific

Lakewood, Wash. First Lutheran Church, parish of the Rev. J. H. Myrwang, celebrated its 45th anniversary Feb. 22. The speaker was the Rev. Herman E. Baalson, East Stanwood, Wash., who served as pastor of the church during the first sixteen years of its history.

Raymond, Wash. The church building of Our Saviour's congregation, parish of the Rev. C. Arthur Olsen, was destroyed by fire, March 29. With the exception of a bit of salvage and $3,000 in insurance, it is a total loss. The congregation plans on conducting its services in rented quarters until definite action may be taken as to rebuilding, perhaps in a new location.

California

Montebello, Calif. A recent Sunday was observed as Mission Day in the Lutheran Missionary Church of this city. At the morning service a sermon by the pastor, the Rev. L. C. Masted, was followed by brief talks by five lay members. In the afternoon, in addition to several addresses by members, exhibits were displayed from a number of mission fields.

Canada

Ponoka, Alberta. The new Ponoka parish consists of Our Saviour's Church in Ponoka and two rural congregations: Asker and Vig, the latter near Bentley. The Rev. J. F. Haugen Cabri, Sask., has accepted a call to parish.

LUTHERAN HOME RESCUE MISSION, CHICAGO

A two-weeks series of evangeli meetings began Monday evening, A 20, at the Lutheran Home Rescue M sion, 1701 W. Monroe St., Chica which has as one of its objectives n sion work among negroes. The R Allen R. Blegen, director of "the L theran Gospel Hour," is the speak

OBITUARIES

Axel Vinge

Axel Vinge, one of the oldest me bers of Salem Church, Torquay, Sa died Feb. 17, in his 89th year. Fun services were held at Salem Chu the Rev. J. B. Stolee officiating. Rev. A. M. Vinge, a son of the ceased, spoke on behalf of the fam Axel Vinge was born April 21, 1 in Trondheim, Norway. Came U. S. A. in 1882 and moved to Can in 1905. For many years he was centor and choir leader in his con gation. His wife, nee Gyda Otte died in 1927. He is survived by t sons, four daughters, 33 grandchild and 24 great-grandchildren.

The Rev. O. C. Hellekson

The Rev. Oscar C. Hellekson, H ley, Iowa, died March 24, in his year. Funeral services took place M 27 at Fjeldberg Church in Hu conducted by the Rev. M. Harold other speakers were District Presi Jordahl and the Rev. W. E. Carl Pastor Hellekson was born Sept 1877, at Byron, Minn. He was gr ated from Luther College in 1900 from Luther Seminary in 1903. Se parishes at Genesee, Idaho, 190 Yakima, Wash., 1911-19; New Grove, Nebr., 1919-27; Mobridge Dak, 1931-36; Lake Mills, Iowa, 43; and Huxley, Iowa, 1943-48. 1927 to 1931 he served as field secr for Augustana College, Sioux Fal Dak. After retiring in 1948 he tinued to live in Huxley. In 190 married Bessie M. Strate, who sur him together with two sons and daughters. The new church at H was built during his pastorate.

ANNOUNCEMENTS

Grand Forks Circuit WMF meet April 29 at Buxton, N. Speakers: Pastors Conrad Halv John Schultz, and J. D. Kronlok

Wanted: Used pews in good c tion by small Home Mission ch

4 about 9½ feet long and one about feet long. Suitable pews may be remodeled for our use. State condition nd price. Write the Rev. Hilmar Mosl, Mankato, Kansas.

The Lutheran Mission to Israel will old its third annual meeting at St. aul's Church, Minneapolis, Minn., pril 25-26, each day at 3:00 and 7:45 .m. Among the speakers will be Dr. obert H. Boyd, Pastors A. G. Lewis nd Elias Newman, and Dr. B. M. hristensen.

Rocky Mountain District Brotherood will meet in convention May 23-4 at Billings, Montana.

Oakes Circuit WMF will meet April 8 at Oakes, N. Dak. Sessions at 10:00 m. and 2:00 p.m.

A new ELC congregation is being arted in Tucson, Arizona. Its first rvice will be held May 3. Further formation may be had by contacting e Rev. Harold J. Larsen, 4560 E. th St., Tucson, Arizona.

Southern California Circuit WMF ill meet April 21 at Central Church, an Nuys, Calif. Speaker: District resident Falde.

Eastern Oregon Circuit WMF will eet April 29 at Redmond, Oregon.

Glenwood Circuit LDR will hold a orkers' conference April 19 at Cyrus, inn.

Willmar Circuit will meet at First utheran Church of Norway Lake ar New London, Minn., May 17.

Willmar Circuit WMF will meet at twater, Minn. May 1.

Glenwood Circuit will meet May 12- at Glenwood, Minn.

Fillmore Circuit WMF will meet ay 7 at Highland Church, southeast Lanesboro, Minn. Speakers: Miss lice Sanne and Dr. Geo. Aus.

Dickinson Circuit WMF will meet ay 12 at Sentinel Butte, N. Dak. eakers: Pastors Conrad Halvorson d John Schultz.

Lakota Circuit WMF will meet ril 23 at Lawton, N. Dak. Speaker: rs. R. O. Storvick.

Harvey Circuit WMF will meet May at McClusky, N. Dak. Speaker: the v. Conrad Halvorson.

Lemonweir Circuit WMF will meet ay 13 at Tomah, Wis.

Crookston Circuit YPLL will meet ril 25-26 at Fisher, Minn.

Goodhue Circuit will meet May 8 Stordahl Church, near Zumbrota, nn.

Luverne Circuit WMF will meet y 1 at Ruthton, Minn. Speakers: the Rev. S. T. Nelson and Mesdames L. M. Stavig and E. C. Reinertson.

LDR DISTRICT CONVENTIONS

Lutheran Daughters of the Reformation will hold the following district conventions:

Eastern—May 15, 16, St. Paul's Church, LaCrosse, Wis.

No. Minn.—June 5-7, Fergus Falls, Minn.

So. Minn.—June 20, St. Olaf College, Northfield, Minn.

So. Central—June 5, 6, Trinity Church, Mason City, Iowa

So. Dak.—June 7, Yankton, So. Dak.

No. Dak.—June 4, 5, Bethany Church, Minot, No. Dak.

Rky. Mt.—May 22, 23, Great Falls, Mont.

Pacific—June 9, 10, PLC, Parkland, Wash.

California—May 22, 23, Pasadena, Calif.

Canada—June 12, 13, Edmonton, Alberta

VBS or Sunday School

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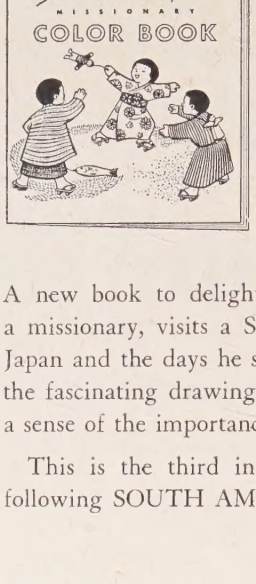

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For sale—weekly newspaper in the lake region of west central Minnesota. $14,000 gross. Excellent equipment—14 lino, Pony Miehle, 2 C&P jobbers, Hammond saw and caster. Predominantly Lutheran community, Otter Tail Co., Minn. Must sell by June 1. 306-9C

For sale—produce station in very good central Iowa town of 1,600 population. Volume approximately $100,000 yearly. $65 a month rent. Truck, all poultry and egg equipment, and office equipment for $3,500 cash. Health is reason for selling. Lutheran community. 306-10C

FOR RENT

Middle-aged girl working at factory desires to share her two-room apartment with quiet person. No smoker. Rent is $5 per week. Minneapolis. 306-11B

For rent—a modern and delightful two-bedroom furnished apartment for rent on Long Lake near Fergus Falls, Minn. 306-12B

Southwestern Minnesota Bible camp has week of June 7-13 open for Bible camp, Scout camp, etc. Facilities to handle camp of 200. 306-13C

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Lady would like a room or housekeeping room real close to Lutheran church on Washington Street and Broadway N. E. in Minneapolis, in Lutheran home. Elderly lady. Best of references. 306-14B

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Painter with 15 years experience desires to locate with someone who has established business in northern Minnesota or in small town where painter is needed. Middle-aged and single. Good references. 306-15E

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Wanted—Women as companion and to assist with light housework in west ce Minn. 306

2 girls or women wanted for general in kitchen and cleaning in Minneapolis urban tea house. Oldest tea house in Attractive pay, living accommodations, mer months only. 306

Positions open at Lutheran academ S. Dak. for teachers in English, sp science, and commercial (combination t ing and bookkeeping in office) 306

Wanted—Young man with cashier ex ence to run a small bank in Scandin community in eastern S. Dak. State exper and salary desired. 306

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Wanted: On farm in southeastern S. a dependable married couple, young or dle-aged, full or part time work, depe on ability. Tractor work not necessary. C man and handy man desirable Small home with electricity and running wat cated on separate lot. 30

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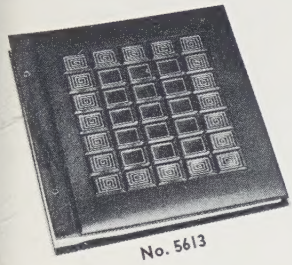

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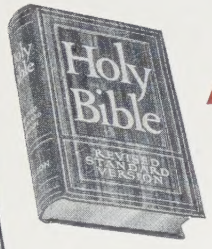

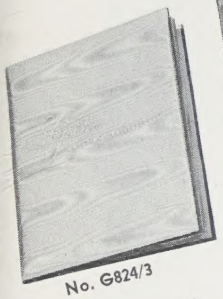

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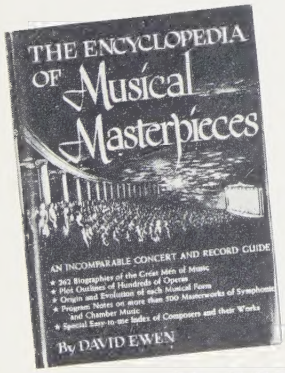

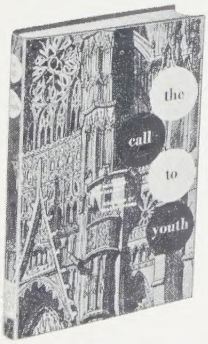

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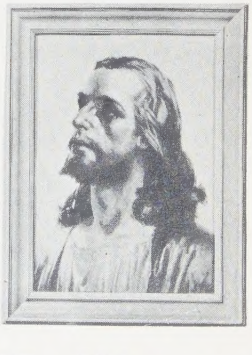

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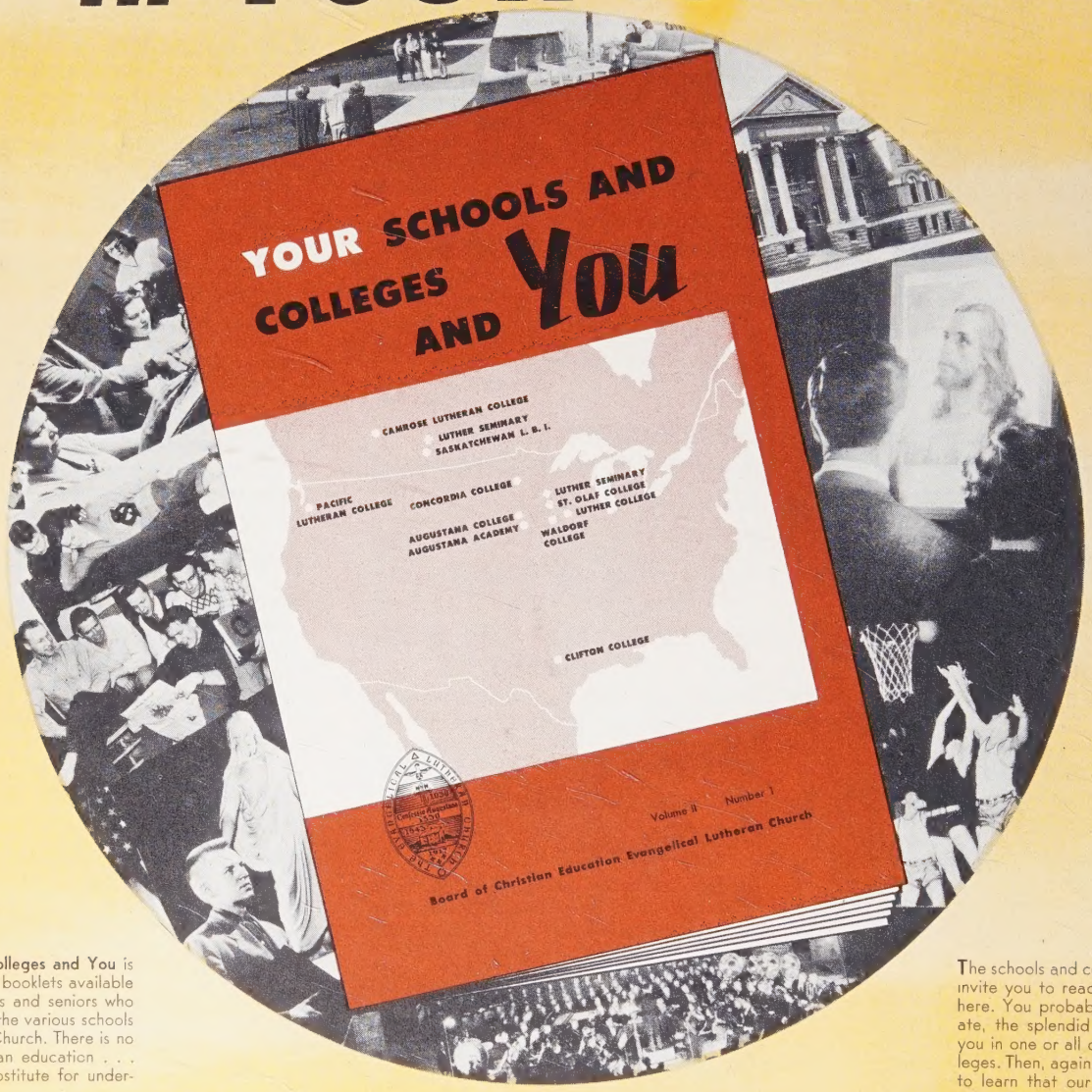

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